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INTERNATIONAL BIBLE STUDY.

February 28, 1886.—*Nehemiah* 1 : 1-11.

[For comment see last *Guardian*. But note that A. D. 446 is a slip of the pen for B. C. 446.]

March 7.—*Nehemiah*. 8 : 1-12.

COMMISSIONED of the king and clothed with all needed powers, Nehemiah goes to Jerusalem as governor, and deeply conscious of his responsibility as also of the plenitude of divine grace, he proceeds in such a way as makes it evident that the Lord is with him. The people respond to his exhortations and consecrate their time and strength to the great work of constructing a strong wall round about Jerusalem, in the face of great opposition from those who dreaded the restoration of Jerusalem to her former supremacy. It is wonderful how the Lord knows how to raise up an individual who will put heart into an entire community, so that each member of the same shall become a new man and perform exploits he would not previously have dreamed of. Nehemiah, with his zeal for God, and ardour for his country, and wisdom from on high, was better to Jerusalem than a host of warriors. The wall was finished in the 25th of Elul, the sixth month. On the first day of the seventh month there was a great convocation of the people in the broad place or square before the water-gate, to hear the book of the law of Moses read by Ezra the scribe, who had been in Jerusalem about eleven years. Ezra was of a well-known priestly family. Observe that this great congregation assembled to hear the word of the Lord, consisted of both men and women and of those children that were old enough to understand. Ezra read the Scriptures in their hearing from early morn till midday, and the attention of the people during this protracted meeting did not flag. There were many others that took part in this service; thirteen are mentioned by name. They probably made comments upon the word, calling the people to take note how precisely the threatenings of the law had been fulfilled in their recent history, and how great the blessings that had been forfeited by disobedience. Ezra occupied a very conspicuous position, and the eyes of all were upon him as he praised the Lord for the great mercies bestowed upon the Jewish people, making them again a nation after they had been like heaps of dry bones in the valley. And all the people declared their oneness with him in ascribing blessing to God, by saying Amen, Amen, and lifting up their hands, and then prostrating themselves to the earth.

The ministers and the Levites caused the people to understand the law. They did not content themselves with reading it to them in the Hebrew; they took pains to ascertain that they understood it. Brought up in

Persia, and having spent so many years among people of another tongue their language had undergone some change, and they needed that some of the expressions used in the old books should be interpreted.

"So they read in the book, in the law of God, distinctly and gave the sense, and caused them to understand the reading."

This is one of the most interesting records in all history. Here was a whole people, entering anew upon their national existence and confessing that the cause of their previous sad fall had been their neglect of the word of God, and they now unitedly surrender themselves as a nation to the guidance of God and seek to get his words written deep in their hearts and memories.

How necessary it is that every one who is called to dispense the word of God, whether to adults or to children, should take good care that the word is faithfully uttered by him, and rightly apprehended by his hearers. Should we not be more catechetical in our meetings?

Then Nehemiah and Ezra and the Levites said to the people: "This day is holy unto the Lord your God, mourn not nor weep." For the people, cut to the heart by the word which they had so grievously neglected, and which they now perceived to be the loving utterance of God, were mourning and weeping. There are many who would be delighted to see such fruit of their ministry. It sounds strangely to hear these pious leaders tell the people to dry their tears and rejoice and make merry because it was a holy day. Nehemiah said to them:—

"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength."

Nehemiah and Ezra were puritans in their unworldliness, and yet they thought it quite compatible with holiness that the people should feast and be joyous, should be glad and make others glad. They could not rightly enjoy the good things on their own board, if they did not send portions to the indigent; they could not be glad, if their poor brethren were not glad with them. The joy of the Lord is our strength; the joy which is caused by the consciousness that God loves us and has forgiven us our sins, and is offering us his own sufficiency that we may fight the good fight of faith; the joy of having fellowship with the Father and the Son, and with all who believe in Him. His joy is our strength, and his strength is our joy.

"Hold your peace, for the day is holy; neither be ye grieved."

Instead of brooding over their past failures and losses, it became them to rejoice in the present tokens of the divine goodness, and be exceedingly thankful that they had been arrested in their downward course. Well, they saw the propriety of doing so, and gave

themselves up to joy and gladness "because they had understood the words of God."

WEEKLY REVIEW.

—We are very glad indeed that Mr. Ryan, the Presidency Magistrate, has sentenced a man named Hart, a European or American, it is said, to a month's imprisonment with fine, for having trafficked in obscene pictures in Bombay, after having been punished in Calcutta for a similar offence. We know nothing more diabolical than this business, for it directly aims at the stimulation of the basest passions. A man who had been imprisoned in America for offences corresponding to this was in Bombay some years ago, and was welcomed by the Theosophists as a martyr, and invited to appear on their platform. We are glad, therefore, that Mr. Ryan steeled himself against the tears and entreaties of this offender.

—THE Rev. Mr. Hastie, late of Calcutta, has instituted an action in the Court of Session, Edinburgh, against Octavius Steel, to recover £5,000 as damages for alleged slander.

—THE mission of the Church Missionary Society in this presidency, is strengthened by the arrival of the Rev. Mr. Macdonald from England, to reside in Bombay and assist the Rev. R. Squires in the charge of the Girgaum Church. Mr. Squires, as Secretary of the C. M. S., in this presidency, has many engagements, and has often occasion to visit the interior stations.

—THERE has been some further discussion in the Calcutta Missionary Conference, on the subject of the time when converts from heathenism should be baptized.—immediately after their professed subjection to Christ, or after some delay. A paper favouring immediate baptism was read some months ago by Rev. Mr. Kerry. Mr. Ram Chunder Bose, at the February meeting, pleaded for a probationary delay. He examined the arguments usually brought forward in favour of immediate baptism, from Scripture, and brought forward others which he considered more relevant. He seemed to think the *modus operandi* pursued by the Rev. Mr. Knowles, not altogether unobjectionable. Mr. Kerry said he was in favour of baptism on credible profession. We too believe in it, but the question still recurs, What is credible profession? Sometimes, the evidence is all that we could wish it, at the time of profession, and sometimes we cannot decide as to the sincerity of the party, until there has been some acquaintanceship. From the *Indian Chr. Herald's* report of the discussion we take this:—

Brother K. C. Binnarji observed that it was impossible to lay down a rule in this matter that would be applicable to all cases. In some cases, immediate baptism would be the right thing, in others, the need for delay might be

apparent. He had no sympathy with extreme views, and he believed the generality of his Bengali brethren shared in this view. A distinction should be drawn between two classes of cases. A missionary who had never come into contact with the candidate for baptism or dealt with his soul, would naturally pause before he made up his mind to administer the rite. But when a member of a congregation actually being addressed by a missionary, came up to him with evident signs of a genuine change and applied for baptism, the case stood on a quite different footing. Of course, if there were any cases in which the rite was administered, notwithstanding that his profession was not believed in or even suspected, they should be unreservedly condemned.

The Rev. Mr. Howie, of Glasgow, was present and gave his opinion to the effect that

Mr. Kerry's paper was needed to quicken faith. The times of the outpouring of the Spirit had come upon us, and immediate results should be expected. His experience of Home mission work was in favour of immediate baptism, upon credible, and he would add, intelligent profession. Missionaries might work irreparable mischief by assuming the responsibility of certifying the faith qualification of candidates for baptism. Such certification of faith was not fitted to produce an influence for good. We should expect great things, even a Pentecostal effusion of the Spirit. If the results were not as they might be, the secret was that our faith did not rise higher. We had been too long educating for the conversion of future generations. It was time to look for immediate results.

Yes, but what is the faith that we need? Readily to believe what a stranger tells you about his faith, is not the faith that we need. A man may be quite ready to believe in the willingness of the Spirit to convict and to lead to Christ, but he may also believe and on good grounds that there are in almost every community a number of unscrupulous persons willing to make a profession of faith in Christ, for the sake of some supposed worldly advantages likely to be gained, and whose power for evil is increased tenfold by their being numbered among the members of a church.

—We learn from a Circular accompanying *The Rock* of January 29th, that Major Seton Churchill, well-remembered by many in India as an earnest and zealous servant of the Lord, has undertaken to edit that paper. Major Churchill has written a number of books which we have been glad to introduce to the notice of our readers. He now asks his friends to do their best to make it widely known that the old bitter tone, for which *The Rock* once obtained such an unfortunate notoriety, will appear in it no more, as his aim will be to conduct it on the principle of speaking the truth in love, endeavouring to make it more spiritual, and less controversial. *The Rock* has been in the habit of saying things that needed to be said, and that very few were willing to say, but did not always find the best way of putting its convictions. Major Churchill is a great friend of the Church of England, but is Evangelical, and we have no doubt that he will give an excellent tone to the paper.

—THE proprietor of a factory at Burnley where a large number of young girls are employed, decries of shielding them from the tyranny of fashion and the necessity of making themselves hideous at her dictate, issued a regulation requiring them to cease from wearing their hair in a fringe over the forehead, and parting their hair at the side.

Instead of being grateful for this *coup d'état* in their behalf, it is said that they resent it and call him a tyrant.

—BABOO DEVENDRANATH TAGORE of Calcutta, founder of the Adi Brahma Samaj, has come to this presidency for health, and is now residing at Bandora. It was from the Adi Samaj that Chander Sen seceded, to form his own Samaj. The members of the Bombay Prarthana Samaj went to Bandora last Sunday, to pay their respects to the aged minister.

—THE editor was absent from Bombay when the Rev. Mr. Small and family, of the Free Church Mission in Western India, returned from Europe, and we omitted to mention the fact of their return. We are glad to know that the furlough has been the means of recruiting their health. Mr. Small resumes his work at Poona.

—THE modern science of Government is for the ruler to take off his hat to the ruled and say to them: I await your instructions as to the way in which you would like to be governed. Mr. Gladstone asks the people of Ireland to communicate freely with him as to their views of the reforms needed in the administration of Government in that country. Where has Mr. Gladstone been that he should be now ignorant of Irish difficulties, and in a position to be enlightened by any and every Irishman? Is it likely that anybody knows more about it than Mr. Gladstone? But this has no bearing on the point at issue. What is wanted is not wisdom, but the pleasure of the people. Rome was near her fall when she made the entertainment of the population of Rome her great study. The supreme duty of Government is to study the interests of the people, not their pleasure.

—A TREATY between France and Madagascar, in which every thing is conceded to the French, and the unhappy island virtually deprived of its independence, was presented to the French chamber on the 1st of this month. But it is stated that the treaty had been signed under reserve of future ratification, and a telegram from Tamatave of Jan. 17 says that the treaty was still awaiting ratification. *The Overland Mail*, Feb. 5, says:—

It is satisfactory to find that, thanks partly we suspect to General Willoughby the Queen and her Ministry have not yielded to the preposterous pretensions of France. That Power has waived its claim to a protectorate and a war indemnity, and has recognised Ranavalona as Queen of Madagascar. The French Resident at Antananarivo is to "watch external political matters."

—THE *Kaukab-i-Hind* of Feb. 19 notices the following baptisms: At Fatehgunge, in January, 43 persons by Rev. A. Solomon; Feb. 14, at Bareilly a Mahomedan and wife; 11th, at Fatehpore, 4 Hindoos, and 12th, at Pawayan, 1 by Rev. C. L. Bare; 10th, at Kakralla, 1 Hindoo, 11th 5, by Rev. F. L. Neeld; Jan. 17th, at Lakhimpur, a Mahomedan by Rev. J. C. Lawson, Feb. 3rd at Barbata, 3 Hindoos, 4th 6 Hindoos at Beldani, and 7th 1 at Barwa by the same. Rev. Mr. Mansell baptized one. Feb. 14 Rev. Mr. Kastendieck one.

—We have received a copy of the *Social Reformer and Marriage Advertiser* for January, published at Lahore. The following is good:—

We call on all self-styled social reformers first to reform themselves. All social evils

are, in fact, individual evils in an aggregate form. Society is but a name of the several members composing it. The soul needs regeneration before the society is reformed. Let the reformer show in his life that he is free from all those evils which prevail in the community in which he lives. Let him set the example and many will follow him.

Better advice it would be difficult to give or to take. The following suggestion is valuable:—

Those who wish to promote female education among the Natives may try the experiment of establishing Normal Schools consisting chiefly of widows. This is quite possible in the Punjab and Deccan, if not in the North-Western Provinces and Bengal. Small monthly stipends, say of Rs. 2 to Rs. 4 per mensem, will induce many a Hindu widow to join such schools and continue study therein as long as the school authorities will like. There will be no occasion in the case of such schools for the complaint that Hindu girls cannot be sufficiently educated owing to the prevalence of the custom of early marriage, for the poor Hindu widows are debarred of the privilege of re-marriage by custom and so long as this evil custom is not removed, let us utilize it by giving good education to the widows. That will make their state of life-long widowhood at least more bearable than it is at present.

There are some 30 or 40 marriage advertisements. Here is a specimen:—

[42.] Required a match for a Bengali widow of a Vaidya caste, aged 15, who had been married at her 11th, but lost her husband at her 11th. She is of "wheat" complexion, of good features, and can read and write Bengali tolerably well, knows the alphabet of English, and is very intelligent, can knit comforters, stockings, &c., pretty well, understands cooking very well, and is very willing to work. The candidate must be a member of Vaidya caste and of a respectable family. He must be well educated and of good moral character.

—We notice with interest that an "Educational Union" has been formed in Bombay, consisting of teachers of missionary institutions conjointly with teachers of Native schools, Hindu, Parsee and Mahomedan. It is something new to find these different interests combining. We presume the point of junction is the relation in which they all stand to the Educational Department of Government, through the grants-in-aid and University honours. It will do these gentlemen no harm to come together thus.

—A time of difficulty is a time of temptation. The income-tax is the Goliath at whose formidable approach all are now trembling, not merely the people of India but Englishmen whose rupees are already so frightfully taxed by the rate of exchange. The temptation now presented is a State Lottery, suggested by a Madras correspondent and discussed by a contemporary, who thinks that much may be said for this device but happily concludes that "such a retrograde step in civilization" is not likely, in England or any of her dependencies. Yet why add, "the more the pity?" Is it necessary to take retrograde steps in civilization that the Government of India may make ends meet? The Customs offer a simple way of raising the amount needed. One of the defences put forward for the Lottery revenue, is this:—

To those who urge that the lottery system is an immoral tax, it is answered that a Government that makes a profit out of opium and alcohol would be inconsistently fastidious, if it shrank from deriving revenue from gambling.

is, we have lost our reputation, why be scrupulous about this or that? It is never too late to mend.

On the church recently erected in the west of Sholapore Mr. Gates has been preaching for many years, as mentioned in the paper. Two other churches in the district were organized on the 9th and 10th at Sherphal and Madhe. In the connection with the formation of these, Rev. Messrs. Gates, Harding, and Grao took part. A church has just formed in the Balm district is under the care of the Rev. Mr. Neeld.

A institution for deaf-mutes was established in Bombay about a year ago by Bishop Macrin, and has lately been transferred from the Fort to a commodious bungalow in Grant Road. Mr. T. A. Walsh is Principal.

—THE Rev. F. L. Neeld, writing on the Arya Somaj, in the *Indian Witness*, thinks that missionaries should regard this movement with profound gratitude. He says:—

We behold this awakened, brave little band of men take up those ancient Vedas, which not one Pundit in a hundred can read, and call to their countrymen, "This is the eternal book which will lead to true enlightenment, prosperity and salvation." They take their place as leaders of the great teeming mass of degraded, ignorant, superstitious, idolatrous, caste-bound Hindus, and exhort them to follow their banner, and it will lead them back through the centuries to the good old days of Aryan art. On that banner, in prominent letters we see inscribed, Sanskrit Vedic knowledge, *Gyan*. These men are just waking, and know not what they are doing. They are putting their trust in Sanskrit Vedic knowledge and *Gyan* for their eternal future. Our Gospel, which is the power of God unto salvation to every one that believeth, is the power that has brought them to see their condition, and has led them to these frantic endeavours to save themselves. I believe that under the faithful preaching of God's quick word, these awakened people will soon be brought to repentance toward God, and faith in our Lord Jesus Christ.

But is not this movement intrinsically the same as that which Ram Mohan Roy inaugurated and which found its expression in the *Adi Somaj* half a century ago?

—THE following is a list of the course of study for this year, for the Senior Theological students of the Sadharan Brahma Somaj:—

- (1) Caird's Philosophy of Religion.
- (2) Newman's Theism.
- (3) Newman's Soul, including general questions on religious culture.
- (4) Any two of the following:—The Bhagavadgita (or translation) The New Testament, Rhys David's Buddhism, Stobart's Islamism.

—We have perused some correspondence with regard to the opening of our English School by Government at Manmar. The Ch. Miss. Society has had for years an Anglo-Vernacular School. In 1884 the District Committee proposed opening an English School, excluding low-caste boys and religious instruction, to be locally supported but under the Educational Department. The Secretary of the C. M. S., Bombay, protested against this; the Government defended it; other representations were made, and a number of missionaries united in asking the intervention of the Supreme Government. The Supreme Government have considered the matter and they decide that

Local Board Schools are Government Schools, that if the English Class at Manmar is continued, low-caste boys must not be excluded, but suggests as a solution of the difficulty that the Board School be taken over by a Native Committee and receive a Grant-in-Aid. On the whole, it seems to us that Government propose to give their prestige and resources to the establishment of schools that are only wanted because Christian instruction is not wanted by a portion of the population.

—H. E. the Viceroy has visited Mandalay and made such changes as seemed to be necessary for the consolidation of the Queen's Government there, taking care to make it very plain that the annexation of Upper Barmah is final. On Thursday he left Rangoon for Madras. He proposes to leave Madras for Calcutta on Friday next.

—THE Rev. C. R. Thoburn, son of the Rev. Dr. Thoburn of Calcutta, has entered upon the pastorate of the M. E. Church meeting in Dean Lane Hall, Bombay. In the last two weeks distinct churches have been organized at the three points, Grant Road, Dean Lane, and Mazagon, by the institution of separate quarterly conferences, Rev. Dr. Stone, Rev. C. R. Thoburn and Rev. I. Richards being the respective pastors.

—EXTRACTS for insertion: received too late for this issue.

NOTICES OF BOOKS AND REPORTS.

The Beginnings of Christianity. Introduction to Luke and Acts. Printed for the Religious Tract Society of London, in Madras. 131 pp. This is the first and most elementary of the books prepared for presentation to Indian students. This is not so much an Introduction to the Gospel and Acts of Luke, as an exposition of them in terms and with illustrations fitted to make them easily intelligible to the people of this country. It was something like this that we had in view in our free Paraphrase of Matthew (which we need not perhaps go on with); still it is a good deal more than a paraphrase, going more fully into elucidation and illustration. It is not so much textual as topical. Christ's early ministry, his teaching, his miracles, his spread of Christianity among the Jews, Paul's ministry among the Gentiles, are some of the divisions. There are numerous cuts, and there is a Vocabulary. Dr. Mardoch has rendered a great service to the cause to which his whole life has been devoted, by the preparation of this book, which the R. T. S. proposes to present to successful candidates for matriculation.

"The Founder of Christianity and His Religion." Introduction to the New Testament. Prepared for presentation to successful F. E. A. candidates. In the preparation of this volume, Dr. Mardoch has availed himself of the *Lives of Christ* by Farrar, Geikie, Conder, Angus and Stalker and of other standard works. The name of the author accompanies each quotation, so that in reading this book the student will become somewhat acquainted with a number of leading writers. Within the compass of 240 pp. the compiler has condensed a very large amount of information, and produced a book well-fitted to arrest the attention of all inquiring and thoughtful persons,

whether in India or elsewhere. From the section entitled "The Christian Religion," we make the following suggestive extract:

Flattery or Truth?—Shakespeare says,
"Oh, that men's ears should be
To counsel deaf, but not to flattery!"

Hindus are peculiarly accessible to flattery. Shouts of applause greet any charlatan who speaks of the "glorious Sun of Aryan wisdom." Mr. Maumohun Ghose, lately sent to England as the Bengal delegate, made the following remarks at a meeting held in Calcutta a few years ago:—

"He felt a legitimate pride in the ancient civilization of India, but he was bound to say that an undue and exaggerated veneration for the past was doing a great deal of mischief. It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was superior far to that which Europe ever had. Even if this assertion were based upon well ascertained facts, which it was surely not, it was only calculated to fill the speaker's mind with sorrow and shame, having regard to the present state of the country. It must be admitted by all who had carefully studied the ancient literature of India, that the much-vaunted civilization of India was of a peculiar type, and that it never could bear any comparison to what we call modern European civilization. Whatever might have been the case in ancient times, he thought that this frequent appeal to our ancient civilization could serve no good purpose at the present day, while it was simply calculated to make the Bengalis more conceited than they were."

A blind veneration for the past is a great obstacle to progress. It is one of the causes why both India and China remained nearly stationary for about two thousand years. The study of Sanskrit is recommended for the regeneration of India. The results are by no means satisfactory. Pandits who have devoted their lives to the language, are, as a rule, the greatest opponents of reform in every respect.

The above remarks may be made without detracting in the least from the merits of the great men of former days. An adult deserves no credit for being wiser than when he was a young child. The common people regard those who lived many centuries ago as old sages, whose *dicta* ought to be received unquestioningly; while they look upon the moderns as children. In some respects, the very reverse is the case. *We are the ancients*; the world is now about three thousand years older than it was in the Vedic age. To use Bacon's figure, we may be dwarfs, yet standing on the shoulders of giants, we can see farther than they.

Although the progress of humanity upwards has been slow, it has been real. Tennyson says,

"Yet I doubt through the ages an increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

The present generation should be,

"The heir of all the ages, in the foremost files of time."

It would be disgraceful for it to go back to the "childhood of the world."

India has had its celebrated Rishis, men of acute intellect, zealous students, earnestly devoted to religious inquiry. In modern times it has had reformers like Ram Mohan Roy and Keshab Chunder Sen. Their attempts to solve the great problems of human existence may be examined and questioned without any disrespect to their genius. If they failed, it was only what was admitted by the deepest thinkers in ancient Europe—by men like Socrates, Plato, and Cicero.

The Apostle Paul, writing to the Thessalonian Christians, gave the advice: "Prove all things; hold fast that which is good." The family motto of the Maharaja of Benares is,

"There is no Religion higher than Truth." This should be the great object of our search.

Essays on the Bible. For educated men in India. For presentation to those who have passed the B. A. examination. These Essays have been specially written by persons in different parts of India. They treat of Religions Inquiry, Revelation, Doctrines of the Bible, Character of Christ, The Supernatural, Inspiration, Bible Difficulties, Bible adapted to man's needs, Influence of the Bible, How to Study it, Christianity and Hinduism. Seven of the Essays are original. We reserve this volume (312 pp.) for further notice.

The Bombay Guardian.

SATURDAY, FEBRUARY 27, 1886.

SOCIAL AND POLITICAL REFORM; WHICH SHOULD HAVE PRECEDENCE.

THE men in India who are now coming forward as leaders and formers of opinion in the Native community, manifest a disposition to shake off religious enquiry and give themselves to the study and exposition of politics. The streams of religious inquiry are not by any means all dried up; but even those that are flowing with considerable stress of current, seem to have a political impulse connected with them. We have noted the tendency to go back to the Vedas, rather than attempt a metempsychosis of Christianity. But more and more it becomes evident that they who have been spending years in Government institutions, where God is diligently ignored, and who are now coming to the front as framers of public opinion, consider the one thing needful to be, political power. There can be no millennium till their political aspirations are satisfied. Not only is religion asked to stand meekly aside, but questions of social reform that have been agitated for half a century, are now treated as comparatively irrelevant.

Our attention is drawn to this subject by a Lecture on Social and Political Reform delivered this week by the Hon. K. T. Telang, C. I. E., a sketch of which has appeared in the daily papers:—

Mr. Telang discussed at great length the problem of how far social reform was connected and interwoven with political reform, and went on to say that if they went below the surface of things it was impossible to divide by any sharp line social from political reform. The authority of Mr. Herbert Spencer, he said, was opposed to the views entertained on the subject by Sir Auckland Colvin, and was in consonance with practical facts as were abundantly illustrated in the history not only of this country but that of the other countries. He urged that the agency that could be trusted for social reform was education, which was also an important agency in political reform. As far as Mr. Telang could see there were only two reasons advanced for urging the proposition that social reform ought to have precedence over political reform. It was said that household slavery was not consistent with political liberty in the country. The fact was that those who were supposed to be slaves were not really slaves but were the masters. The household slave did not feel the shackles; in fact he declined to allow the shackles to be broken off him. The word household slavery was an entire misnomer; for their greatest

difficulty arose from those whom they called household slaves. They were trying to cast off slavery in this and the other direction; and they could not be charged with inconsistency when they tried to cast it off in the various spheres of life. Mr. Telang compared by historical illustrations the political progress made in England in the seventeenth century, when the social and educational condition of the country was far from satisfactory. He argued that social and political reform must go hand in hand, and if precedence was at all to be given it must be given to political rather than social reform. Mr. Telang spoke for more than an hour and a half, and as far as his oratorical efforts were concerned it might fairly be stated that he had surpassed himself.

The domestic servitude so feelingly described by the Lecturer, seems to refer to the resistance offered by the female members of the family to innovations and reforms which commend themselves to the lords of creation, but which they find themselves impotent to carry out in the bosom of their families. Orthodoxy has retreated to the citadel of the zenana and frowns defiance upon the heresies that are finding currency among the men. This is not the first instance in which slavery has avenged itself upon the slaveholders. The Janizaries of the Sultan and the Mamelukes of the Pacha were slaves whose very slavery helped them to be tyrants. The advocates of reform have for some time found themselves between an upper and a nether millstone; the upper millstone of public opinion, urging them to rectify matters; the nether millstone of their woman kind, intolerant of change; and between these two there was danger of their being ground to powder. The position has been aggravated of late by the zeal of Mr. Malabari in forcing the subject of Indian widowhood and that of child-marriages more than ever upon the attention of people. It was necessary that relief should arise from some quarter; political reform provides this, by creating a diversion, and persuading men that social reform depends upon political reform. To the rescue! Let us rectify what is amiss in the Government, and lo! all will be right with India's children and India's widows.

Now if we were under a Government that trampled upon the rights of its subjects, and sought in every way to discourage the advance of enlightenment, and had a horror of new ideas, we could understand how the reform of such a Government should precede social reform. If we were under a Government like that of the Peshwa, where the interests of Brahmins were held to be pre-eminent, we could readily see a connexion between political reform and social reform. But here we have a Government that outstrips all others in its endeavours to secure civil and religious liberty to its subjects. All classes and castes are as free as it is possible to be, for the exposure and correction of abuses; they are free to speak and to be silent, to search or to let alone; there are no restrictions but such as they lay upon themselves. Widows may remarry for any obstacle that Government put in their way. They are free to let their daughters grow up to puberty before they are married. No man is compelled by the state to give his innocent little daughter to a sexagenarian. Nobody is hindered from ventilating his opinion on these points. The courts are free to all, and there are newspapers to discuss any and every view of the subject. What political reform is necessary in order

that men may be free to effect domestic social reforms, we altogether fail to see.

In reply to a reference to English made by the Lecturer, the speaker reminds him that the Reformation of the 16th century preceded the political movements of the 17th.

A NEW, SHARP THRESHING MENT.

PAUL in his first letter to the Corinthians (ch. 14) indicates what that special possession of the Spirit is that awakens and convinces sinners and leads them to the feet of Christ in all-absorbing salvation. According to our modern mode of thinking, it is through some evangelist specially equipped and endowed with special powers for setting forth the truth. Men and women hear of the power that seems to attend his preaching and they flock to hear him, and give him their undivided attention, and at his invitation come out as seekers and under his instructions obtain the assurance of forgiveness. So far it is all between him and them. After obtaining peace they begin to think of those among whom they are to find their place; the church now engages a measure of their attention. But was it so in the first diffusion of the Gospel? Of course, when an apostle entered a strange city he had to get his converts mainly through his own efforts in the proclamation of the truth; but as soon as he gathered a number together as the nucleus of a church, he sought for them the diverse operations of the Spirit in such modes and to such an extent that the church itself should be the means of winning men to Christ. Whoever will read carefully the 12th and 14th chapters of 1st Corinthians, will find that the great solicitude of the apostle is not that some one man should be so endowed by the Spirit with evangelistic power that numbers shall be awakened and converted, but that all the members of the church should be so empowered by the Spirit to perform the various functions assigned them and demonstrate the presence and power of Christ, that strangers shall be brought under conviction.

"If all prophesy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

Old Testament prophecy, speaking of the Messiah's Church, says:—

"Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Isaiah 55, 5.

This shows that just in the degree in which the church is conformed to the will of the Master, it will radiate conviction to the hearts of men, and draw the nations to itself. And our Lord, in his intercessory prayer (John 17.) says: "I pray not for the world, but for those whom thou hast given me out of the world." This falls ominously upon our ears; did not God so love the world as to send his Son that whosoever believed might be saved? Why should he not pray for the world, and thus impressively teach us to pray for it? In his care for the little flock of disciples, did Jesus lose sight

of mankind? Not at all. In people he was really praying of the world, as he goes for those whom thou the world, that they the world, that the world sent me, and hast loved me. I learn from them secure the sub-ist, is to get the pri-nd for the fulness."

And so on, through Ephesians 4: 7, 1. In these and in many Testament, it is many money can make it, the nations is to be in con-tion of Christ's ideal peated description of the ed body with its many various functions with a never be lost sight of by shows as that Christian perfection is found in perfect union; and the illustrative teachings of the apostles, show us that this union is not to be secured without the "diversity of operations" of the Spirit.

We have in these latter days had evangelists who have been the means of bringing many thousands, myriads even, from the world into the Church, and we have all felt called upon to glorify God on this behalf. But a careful study of the Epistles leads us to the conclusion, that the important question after all is, What is the standard of living in the church which has had these ingatherings? Is there not reason to fear that it differs essentially from that which is indicated in the New Testament as the absolute condition of the world-wide triumph of the Gospel?

THE CHRISM OF BELIEVERS.

We place among our Selections a very earnest appeal to Christians, written by Mr. Stead in his prison, pointing out that the Christian must be a Christ in order that he may successfully cope with the powers of darkness now controlling the world. Some may shrink from the robust language used by Mr. Stead to express his idea; it may seem to them lacking in reverence, and to imply forgetfulness of the mighty interval that must separate the Saviour from the saved sinners of this world. Many seem to have the idea that they glorify Christ by maintaining and intensifying the dissimilitude between them and Christ. Perhaps what is called the Evangelical school have been tempted to extenuate sin in Christians, because it is such a foil to the spotless character of Jesus. When we bring this idea

to the focus of the Gospel microscope it appears simply hideous. You are occasionally angry,—but then Jesus is placidity itself. You are covetous,—but the blessed One knew not the taint of this quality. You sometimes use deceit,—but no guile was found in His mouth. And so on to the end of the chapter. But Jesus Christ was a Saviour, or he was nothing at all. A Saviour must save or be a failure. He came to save sinners from their sins, and it is only as he does so that he is glorified. A physician is renowned when there are many to testify that he has recovered them from crucial maladies. How much does Jesus save? How far does he succeed in bringing men conformity with himself, is virtually the question as this, What is his greatness as a Saviour?

He is the Anointed One. This is the word Messiah in Hebrew, and Christ in Greek. The nature of the anointing is indicated in Isaiah 61: 1. "The Lord God is upon me; because he hath anointed me to speak good tidings to the poor." Jesus was openly anointed when, at his baptism, the Holy Spirit came upon him. "God anointed him with power." "The same divine Spirit is given to us, and is not given by measure." "In the case too the advent of the Holy Spirit is as an anointing, in which we are sealed." 1 John, 2: 20, "To know the Holy One. 2: 27. But which ye have received of him abideth in you." "The same *chrism* teacheth you of all things." The Spirit of God is with the believer that he may transform him into the likeness of the Lord; "changed into the same image, from glory to glory."

In the nature of the case there is always and inevitably an unbridgable distance between the dignity of Christ and that of the redeemed. In their perfected state they fall at his feet and ascribe unto him power, riches, wisdom, honour, glory and blessing. All their springs are in him, and they are nothing at all except as Christ is in them. The more perfectly they are conformed to him, the more fully are they delivered from the idea that there is any merit or personal goodness in themselves. The more perfectly is Christ formed in them, the more is he glorified, the more conspicuously is it shown, that he has a name above every name. We honour him therefore most, when we most heartily address ourselves to the work of losing ourselves in him.

When Jesus rose again from the dead it was not in the presence of his assembled enemies, nor was there any effort then made to convince the world that he had risen from the dead. Christ formed in his people, manifest in them, walking in them, revealing his divine power through them; this was the resurrection contemplated. The Jews buried Jesus and went home jubilant because in burying him they had buried his cause and seen the end of the Nazarene delusion. His disciples were, apart from him, so contemptible and insignificant, that it was not necessary to take any steps against them. The collapse of his powers was the collapse of all their hopes and all their courage. They would take good care to hide their diminished heads, where the scorn of man could not reach them, if such a place could be found.

But on and after the day of Pentecost how astonished were men to find Christians in the temple and in the city in all thoroughfares, exercising the very powers that Christ had exercised, and doing works even beyond those that Christ had done; speaking with tongues, casting out devils, healing all manner of diseases, raising the dead, and speaking with the same fearlessness and force—denouncing hypocrisy and guile as vehemently as he had done. It is as though instead of the one Christ whom they had crucified they found a new Christ at every corner, in every thoroughfare. Jesus had stood with hands bound before the Jewish sanhedrim, and suffered the insolence of their servants; but now, the believers in Jesus go forth from the presence of their perplexed judges as conquerors, and instead of being found in prison are found haranguing the people in the temple. "I am no more in the world, but these are in the world," said Jesus; "and I am glorified in them, and the glory which thou hast given me, I have given them."

We believe then with Mr. Stead, that the true conception of a believer in Christ, is that he is one in whom the divine glory and power of Christ are revealed among men.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "*Bombay Guardian*."

SIR,—In a letter from the Rev. F. Row in your issue of the 19th December, 1885, regarding Church services in S. Coorg, one would infer that to the Wesleyan Mission alone is due the credit of Mission work in this district. The work was commenced by the Rev. J. Etty, Chaplain of Mercara, and followed up by his successor. Good work has also been done by the Basel Mission, and the present resident Minister at Anandapore is always ready to hold services at the request of the Church Committee. He has already held a course of services. No one disputes the good work done by the bros. H. Haig, and C. Hocken, but let others have their due. "*Palmarum qui meruit ferat.*"

Yours faithfully,
"PLANTER."

SIR,—The *Pioneer* thus notices Mr. Stead's account of his prison life. "The *Pall Mall* contains five columns more of small print describing its editor's experience of life in prison. To most people the story of "my first imprisonment" will suggest the hope that it may speedily be followed by a second, unless its hero consents to learn wisdom—"i. e. the wisdom of the world."

No doubt, to conceal and palliate the crimes of the great, the privileged, and the wealthy, but crush the poor, erring and hapless ones without friends or influence as they would a viper, such, no doubt, is the wish of the *Pioneer's* writer; but I am glad to think there are few if any right-minded people who will agree with him; they will only see in his expression of such a wish a fresh illustration of the Prophet's important declaration, i. e., The heart of man is deceitful above all things, and desperately wicked.

Verily, the wretched state of the writer's mind is much to be pitied and how thankful we ought to feel that such as he and others of his way of thinking have not the power of wreaking their malice on the heads of those who would expose and thwart their abominable deeds of wickedness.

If ever justice miscarried and a government degraded itself, it was in allowing the sentence passed on Mr. Stead to be carried out; and if ever there was a martyr and a hero in the cause of helpless suffering innocent humanity, it was he; and notwithstanding some errors of judgment which he admits, no man has ever been more deserving of praise and the gratitude of a nation. I only wish it would take the form of a handsome testimonial here as it has done at home, and I for one should be only too glad to subscribe to it.

R. J. YOUNG.

NAGPUR NEWS.

SIR,—While blessings have been falling upon the Native M. E. Church, the "joy of harvest" is in the English congregations at both Nagpur and Kampti. Yesterday three soldiers got saved, also three young men aged 17, 17, and 20; the six joining on probation last evening, after praying and testifying; while in the afternoon Sunday-school prayer and last night's after-meeting several young people, about a dozen, requested prayers. Some of the official brethren came forward to seek the blessing of entire sanctification. Conviction of sinners was so mighty that one man who couldn't stand it any longer rushed out of the room during the sermon and fell on his knees for mercy. The evening meeting continued three hours, and

"Heaven came down our souls to greet,

While glory crowned the mercy-seat."

Those present will never forget the occasion
Glory to God forever!

C. P. H.

Nagpur, 22nd Feb., 1886.

RESTORATION OF ALL THINGS.

DEAR SIR,—Your correspondent T. A. B. asks for an explanation of Acts iii. 21. May I suggest to him a reference to the context preceding and following the clause he quotes? Verses 19, 20 are considerably altered in the revised version. "Repent ye therefore, and turn again, THAT your sins may be blotted out, THAT so there may come seasons of refreshing from the presence of the Lord; and THAT He may send the Christ, &c."

Peter was addressing Jews who needed to repent in order to obtain forgiveness, refreshing, Christ. These spiritual blessings could be obtained immediately by any individual on his repentance; but the words have a national reference also. Not only were national forgiveness and refreshing dependent on the people's repentance but also the return of Christ. "That he may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things."

This verse is often quoted in support of our Lord's post-millennial advent, but surely the meaning of "until" is the same as in Heb. ix. 10 "until a time of reformation." Christ's first coming produced the reformation and Christ's second coming will produce the millennium. Those who think otherwise read as if it were *during* instead of *until*.

The point T. A. B. really raises is "What is the meaning of the 'restoration of all things?'" Here I would refer to the context immediately following: "Whereof God spoke by the mouth of his holy prophets which have been since the world began."

(1.) I would ask, "What are the things which God—speaking by the prophets—has promised to restore?" The holy prophets have nowhere since the world began spoken of the restoration of evil things or of evil persons, but only of their destruction.

(2.) Let us compare the words "all things" with other passages in which the same expression occurs, "I can do all things through

Christ who strengtheneth me." Evil things are not contemplated here! "All things are yours." Surely not evil things! "Behold I make all things new." Again most emphatically, surely not evil things!

Peter—whose words in Acts we are considering—writes in his 2nd epistle iii. 13 of the "new heavens and new earth wherein dwelleth righteousness." What is this but the "restoration of all things" or "all things made new" which include no new abode of evil and evil-doers.

I will refer to one more "all things" in Eph. i. 10, "to gather together all things in Christ." It is impossible that any evil things will be gathered together in Christ. We read in Mathew xiii. of a different kind of gathering together, viz. of the tares, to be burned. This precludes any idea of universal restoration such as T. A. B. hints at, and teaches instead the utter destruction of the impenitent in the lake of fire, which is the second death. The "restoration of all things" is not universal salvation, for "all things" passeth away and the lust thereof doth the will of God abideth the ultimate issue for every man is either perdition; eternal life or "restoration." (2 Thes. i. 9). We have been made "new creatures" in Christ Jesus" enter upon the "new heavens and new earth wherein dwelleth righteousness" and the enemy is abolished. "Victory," (1 Cor. xv. 54) "shall be no more curse" to the "paradise," or "the restoration" whereof God spoke by the mouth of his prophets since the world began. In these times of restoration Christ is in heaven. Well may we pray, "Come, Jesus, and restore all things!" and until Christ comes let us remember that his delay is on account of his long-suffering "not wishing that any should perish, but that all should come to repentance" (2 Pet. iii. 9, 15).

CONTEXT.

February 22nd, 1886.

NOTICES.

THE Rev. J. E. Robinson, of Rangoon, requests us to say that his address after March 15th will be—Union Church, Simla.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 8 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3-30 p. m.

LECTURE.

AFTER the usual Service in the Bombay Brahma Samaj, Mr. B. B. Nagarkar will deliver an address in the rooms of the Samaj, near Thakurdwar corner, on Tuesday, the 2nd March, at 8 p. m.

Subject.—Practical Atheism.
All are earnestly invited.

Epitome of News

SATURDAY, FEBRUARY 27.

—The Churchman

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stay the plague; and God honoured their faith, imperfect though it was, and the plague was stayed *that day*. The people then held a conference, and as a town they resolved to accept the new religion, and worship the God who helped them. Although some have fallen away since, the majority remain steadfast, and have contributed more than \$100 to build a chapel.

—A Belfast paper says: Do not Roman Catholics at this very day fill a large share of all the situations and official posts of the empire, from the highest to the lowest? The judicial bench, the civil service, the police, and all the public departments are flooded with members of the complaining and dissatisfied sect, and even the woollack itself has been occupied by that Church that never gets enough, and knows not to be comforted. The Land Act, the Ballot Act, the Church Act, the Franchise Act, and the hundred and one other Acts that have placed Ireland in a better position than either England or Scotland, and that have been passed with the special desire of satisfying the endless exactions of Irish Roman Catholics, have all been accepted as matters of course, but without a spark of gratitude, either toward the British Parliament or toward the great political party that has heaped these favours upon them. Why, then, should British statesmen, who have now torn off the very last rag of their disabilities, proceed any further in the line of concession? If they had a Parliament in College Green tomorrow, it would only be "another instalment," as they tell us, and they would soon ask for more! Why fill water any longer into a sieve? Why attempt longer to fill up a gulf that is practically bottomless?

—Another city rejoices in her Peter Cooper. The city of Baltimore is the happy possessor of one of the finest free libraries in the world. It is the gift of Mr. Enoch Pratt, who put up the building, costing a quarter of a million, on a lot owned by him, and gave five-sixths of a million more for its endowment. Twenty thousand books are now in this building, and 12,000 more in four branch buildings in different parts of the city. Baltimore has a right to be proud of its new library, and of the liberal citizen who made such use of his money.

MONDAY, FEBRUARY 22.

—The annual prize distribution to the pupils in the Scottish Orphanage, Mahin, took place on Saturday, the Hon. Mr. Peile presiding. There are 34 boys and 35 girls in this institution. The examiners testify to the careful instruction given, and progress of the children. Govt. give Rs. 100 a month for destitute children received free in the Orphanage. Remarks were made by the Chairman, and by Mr. Justice Birdwood. "The committee had much pleasure in reporting that they had purchased the sanitarium at Matheran from Government; and they congratulated the society on having now obtained, what it had so long been anxious to possess, a good bungalow of its own on the hills, where the children could be sent in the hot weather."

—Mr. Hart has been sentenced by Mr. Ryan to a month's imprisonment and pay a fine of Rs. 200, for selling obscene pictures.

—*Bombay Gazette*: The Salvation Army, headed by Major and Mrs. Tucker, have reappeared and resumed work in Bombay. On Saturday, at 5 p. m., a band of about a dozen Salvationists, principally natives, described as the Gujراتi warriors, headed by Major Tucker and Captain Greete, the latter of whom has recently arrived from England, both bare-footed and in the garb of fukeers of the Upper Provinces, with a band of music, consisting of tambourines, a drum, a concertina, and a cornopeon, marched out from their headquarters, the Salvation Hall, near the Boree Bunder station; and proceeded towards the Arthur Crawford Markets, singing salvation

hymns, in the vernacular, set to English music. On their arrival at the Markets, they formed themselves into a small ring on the Esplanade opposite the Markets, and each one individually addressed the crowd that had collected around them, testifying their experiences in the good work in which they were engaged, and urging others to join. After a short interval the party continued their march towards the Money School, where a similar open-air meeting was held, after which the small detachment of the army dispersed. About 8 o'clock the same evening, a meeting was held at the Salvation Hall, which was attended by a number of natives.

—So far the Anglo-Indian members of Parliament have not distinguished themselves. Of Sir Richard Temple the *World* is unkind enough to say:—"Sir Richard Temple was a signal disappointment to the House and his party. He came into Parliament with a great name, but the House will probably be the grave of his, as it has been of so many Indian reputations. His voice is poor and thin, and his style rugged and involved. It is what is popularly known as the 'Indian mumble' style. An idea is elaborated through sentence after sentence till it has lost all its force."

—*Indian Churchman*: It has often been said that no men more cordially despise each other than those whose real powers have brought them into a position of rivalry; and the Scientist and philosopher are certainly not free from this fault, particularly the philosopher. Mr. Lilly has been given us an amusing story which illustrates this and for the truth of which he vouches.

"A man who numbered Carlyle and Herbert Spencer among his friends was anxious that his son, an undergraduate, should be introduced to them. So one day he took the youth to call on Mr. Spencer, and as they were departing he said, 'We are going on to see Mr. Carlyle.' 'Ah, Mr. Carlyle,' said Mr. Spencer, 'I am afraid he has done more to propagate error than any other writer of the century.' To Chelsea they came, and when they had interviewed the sage, the father observed, 'This will be a day for my boy to look back upon, Mr. Carlyle, for in it he has been introduced to two great men; yourself and Mr. Herbert Spencer.' 'Herbert Spencer, Herbert Spencer? an immeasurable ass,' was the response of the oracle."

—*Indian Witness*: The Rev. G. O. Barnes and his family leave Calcutta for Colombo to-night, after ten days of hard work in our midst. The interest in his services has increased from night to night, if we may judge from the audiences that have filled the Union Chapel Hall. From Colombo the evangelists proceed home to America, by way of Australia.

TUESDAY, FEBRUARY 23.

—*Jam-i-Jamshed*: The late Kessowjee Jadwajee has left behind him property worth about 94 lakhs consisting of 84 bungalows, houses, chawls, shares, and jewellery. He has adopted one Mathuradas as his heir. To his son's widow he has bequeathed one house, some jewellery, and a lakh of rupees in cash, in addition to a monthly allowance of Rs. 1,250. He has set apart Rs. 30,000 towards the marriage expenses of his deceased son, Lildaur's daughter, who will also get Rs. 50,000 as her marriage settlement. The will provides that a sum of Rs. 70,000 be given for a sanitarium to be built at Wake-hwar for the benefit of Bhatias and Rs. 10,000 be set apart annually to feed 100 Brahmins daily.

—*Madras paper*: It will be remembered that some months ago the Eurasian Association submitted an appeal to the Secretary of State, through the local Government protesting against the appointment of certain European gentlemen in this Presidency to posts which, under the orders of the Home Government, were reserved for natives of India only.

This appeal has just been returned by the Madras Government with the remark that as the appeal contains the signature of a number of Government official, such is in contravention of the orders of Government, which forbid a collective appeal from the employés of the State in any matter. Hereupon, Mr. White, the president, has declined to resubmit the memorial or sign it, unless the association are prepared to indemnify him for any loss of employment, &c., that such a step would involve. There have been some stormy meetings on the subject, with the result that a large number of the chief promoters of the association have withdrawn from it with the object of forming a Defence Association, to meet such emergencies as the present, and the Calcutta Association is to be requested to moot the question whether Government employés are forbidden from signing memorials of the nature of that in question.

—*Times of India*; Rangoon, 22: Mr. St. Barbe, the Deputy Commissioner of Bassem, was shot dead yesterday by dacoits somewhere near Cape Negrais; two policemen who had landed with him were also killed. Pilot Murphy, who was either with Mr. St. Barbe at the time or landed from the launch subsequently to recover his body, was wounded in the leg.

WEDNESDAY, FEBRUARY 24.

—The Russians are said to have under construction a telegraph line from Samarcand to Karshi.

—Edison, according to the *Electrician*, is perfecting the phonograph. He is going to do away with shorthand-writers in commercial offices. The first machine will have a five foot cylinder and be driven by steam. The sound will be transferred from the phonograph to a cylinder forty times its diameter, making the sound forty times louder than the human voice. It will have a funnel thirty feet in length. The next instrument will be for office use. Business men will dictate to the phonograph, and then hand it out to dictate to the office boy. The latter form of the instrument will be self-acting, working with a spring.

—The following extract from a private letter written by the late Bishop of Manchester on the 14th of Oct. bar, eight days before his death has been published:—"It is impossible to say to what result these incoherent cries which are rending the air, and about which it is difficult to discern from which side they come—for it's all a Babel—will ultimately tend. At present my head is hardly strong enough to distinguish the wheat from the chaff. All I seem to see is that our leaders on both sides seems to cease to lead, and content themselves with saying to the people, 'You show us the way you wish us to go, and we will take it.' What would Plato have said of the changes of such a 'Republic?'"

—*The Rock*: We much regret to announce the death of Mr. Joseph Hoare, so well known among Christians for his untiring energy and zeal in the advancement of the Master's cause. He was formerly a partner in the bank of Barnetts, Hoares, and Co., the Treasurer of the London City Mission, British and Foreign Bible Society, Church Missionary Society, &c., of all of which he was a generous supporter. Mr. Hoare died on Thursday week, at his residence, Childs-hill House, Hampstead, in his seventy-second year, after some weeks' illness.

—*Chr. Adv.*: Brains and learning cannot save a man hereafter—or here. If you don't believe it, read the following Associated Press despatch: Pittsburgh, Pa. Jan. 17. —James W. Murray, Esq., editor of the *Legal Journal*, and one of the brightest young lawyers at the Alleghany County bar died in jail to-night of delirium tremens.

We find this out because he died in jail. If at home it would have been "nervous prostration," "congestion of the brain," or "Bright's disease."

—In 1835 4,307 new books were brought out in England. Of these 636 volumes were

religious. On no other subject—commercial, scientific, historical, biographical—were there so many. Not even in the realm of fiction were there as many works issued as in that of religion.

—The *Subodh Patrika* on Social Reform : Caste divides our Society into no friendly units and stereotypes the division. Then for the individual there is the house all about which is rigorously ruled over by ignorant and superstitious woman and the priesthood equally ignorant and superstitious. Nobody attempts or even dreams of the education of the priest and as to real female education, it is opposed and discountenanced as much as any social reform. According to Professor Wordsworth's view it is the progress of science and politics alone among us which will reform this state of things. It would be desirable to have some idea as to how this was likely to be brought about. Advance in science may indeed be expected to weaken and even remove superstitious practices, but the working of our domestic arrangements and the continued ignorance of women, their presiding authority, cannot but tend effectually to disappoint the expectation. And have we not ground enough for thinking so? Among our educated men there are thousands instructed in science sufficiently for purposes of this argument. How does this advance tell on our social and religious side? We will cite but one small illustration. We all know how the solar and lunar eclipses are caused and most can fully explain the phenomenon and indeed all even take national credit that its true astronomical cause was known to our forefathers. But yet when an eclipse does occur, we act at home as if the orb of day or night as the case may be was going to be swallowed by some monstrous being, a huge Cafri or Hottentot in the skies and as if to avert this calamity we fast and taste no food until the shadow is dissipated. Our science learnt men may explain the cause to an outside audience and having lost faith in the superstition may indulge in a hotel or at a Christian friend's in a forbidden dinner at the forbidden time, but at home even if hungry, they must act like their ignorant women and priests and observe a strict fast. Nor can the political thinker or leader fare better than the scientific man in the same position for what is their authority before that of their rulers at home? And if this is the case now we do not know why it should be different hereafter. Suppose to-morrow we attain the highest political and scientific ideals: that state will differ from the present only in degree; and the causes which obstruct our social and religious reform now will continue to do so in the future and there is no reason to justify the expectation of a different result.

THURSDAY, FEBRUARY 25.

—Paul Fischer, a German, aged 38, was found dead in his room in the Fort. Apoplexy due to excessive drinking is the assigned cause.

—The *Surat*, with English Mails, left Aden for Bombay, Wednesday, 1 p. m.

—*Times of India*; Rangoon, 24 : Lord Dufferin this morning laid the foundation stone of a new Cathedral which it is proposed to build at Rangoon. There was a large concourse of spectators. In performing the ceremony Lord Dufferin expressed his pleasure, as a member of the Church of England, at having been given the opportunity of being present on so interesting an occasion. His Excellency congratulated the Bishop on the fine structure it was contemplated to raise, which would be a visible sign of the Christian religion in Burmah, but he still more congratulated all present on the fact that its purely holy doctrines would be still better set forth by the lives, examples and teachings of clergymen. He saw around him Burmese who were a most amiable and loveable people. He considered those happy whose lot was cast amongst them.

—Lord Reay approves of a Native Committee

to control the Native Girls' High School at Poona.

—*Bombay Gazette*; Bhopal, 22 : The disorganization of the Bhopal State, which has attracted so much attention during the last three months, seems to be in a fair way to be removed. The Agent to the Governor-General has been there for nearly a fortnight, and, in consultation with Her Highness the Begum and her officials, has drawn up a scheme of future administration which will secure the good government of the State, if only it be allowed a fair trial under the Minister who has been appointed, Nawab Abdul Latif Khan, C. I. E.

The following is an extract from Sir Lepel Griffin's speech in the Durbar: Some persons are so ignorant and foolish as to assert that the annexation of Burma is opposed to the promises of the Queen's Gracious Proclamation of 1858. But those promises only concerned the feudatory princes of India, while the people of Burma are differing in race, language, and religion, have no connection whatever with India. The dominion of the Queen will, in future years, be extended over many countries, but the rights of the Chiefs of India will remain secure in her plighted word. Men of Islam! the loyal Mahomedan State of Bhopal is the object of the special regard of the Government. You well know that the Government specially protects your creed, and that there is no Mahomedan country in which the Moslems are more free to follow the rules of their religion than in British India. How many times has not England stood up in defence of the Sultan of Rum, and saved him from his enemies. At the present time the Government is making arrangements in India and Arabia, that pilgrims may visit the sacred shrines of Mecca and Medina, without loss or trouble or danger, as at present, to property and life. I mention these things to prove that the Government is careful of the rights of Native States, and especially of Mahomedan princes and people. In return for the peace and protection which the British Government gives to the Chiefs of India it requires but two things—active loyalty to the Queen-Empress, and the just administration of their territories. It does not expect them to adopt its codes or procedure: but it does insist that they shall govern their people without oppression, and where it sees tyranny, there it will assuredly interfere. This is the first duty of the Government, and so long as it is supreme in India, it will neither forego nor deny it.

—*Dnyanodaya*: "Parliament has decided to saddle India with the entire cost of the Burma expedition, which has been estimated at £300,000. India will rightly protest against such a burden being placed upon her. Whatever has been done has been accomplished without the consent or counsel of India, and in the interests of England rather than India. India was not permitted a voice in the declaration of war, but is now made to bear its expense. England may find this a cheap way of paying her bills; but we fear, that the good-will she will lose will be a greater loss than what would be to her the trivial loss of £300,000."

—The railway mileage of the United States at the end of 1884 was 125,379. Average cost per mile \$61,400.

—*Independent*: Mr. Joseph Nimmo, who was for many years Chief of the Bureau of Statistics at Washington, and who is an expert in observing and collecting facts, recently spent some time in Utah, and there studied the Mormon problem as seen on the ground. His opinion is that Utah presents such a thorough union of Church and State in the practical ascendancy and power of the Mormon priesthood, and that this union is one of such defiance and hostility to the laws of the United States, that the only method of breaking up the polygamous system of the Mormons is to dispossess the population of the territory of all local political power, and put the territory

under the direct government of the United States, acting through a commission appointed and duly empowered for this purpose.

FRIDAY, FEBRUARY 26.

—Deaths last week, 412.

—The Viceroy, before leaving Rangoon, addressing the Burmese elders, said: "I am only too happy to repeat what I have already said to the chief ecclesiastical of Upper Burmah namely, that this British Government has given you the most solemn pledge to respect your religion, recognize the dignitaries of your church, protect your ecclesiastical property, afford you full liberty to worship, and place you absolutely on an equal footing with all other religious communities of the Empire. Furthermore I must ask you to convey from me to your religious dignitaries and to the wearers of the priestly robes, the assurance that Government fully appreciate the good work your religious community are discharging in educating the young and in exhibiting an example of self-abnegation, purity of life and morals."

—The departure of the mail-steamers for Europe, is deferred till to-morrow, 5 p. m., on account of delayed packets from H. E. the Viceroy.

Selections.

MR. STEAD ON THE CHRIST LIFE.

THE supreme word is that we all want more of God. Not God in the Bible, nor God in Heaven, nor even God in the Earth, but God in us. That is the great want, the sum of all our wants. If we had more of God then we should be all right. The social evil, and all other evils are only the lack of God made manifest in the flesh. All these things are the fruits of atheism. Not the Infidel's atheism, but the Christian's atheism, which is far worse; first, because there is more of it, and secondly, because it is filmed over, and covered up, and forgotten by a blasphemous hypocrisy. We are all atheists, as I frequently say, half our time, and often three-quarters. We only let God in now and again, and bundle Him out without ceremony on any trivial excuse. And the result is what we see. Not merely social evils, in which our atheism bears its evil crop ripe for the devil's sickle, but that social *malaise*, *ennui* and apathy and worry, and all the legion of devils, whose presence within testifies that God is without. When a man ceases to rejoice he ceases to believe. All fretful impatience is sheer atheism. So is fear. We are timid because we do not feel God's hand in the darkness, and sometimes our atheism takes the odd shape of thinking God cannot do the work He has on hand because He entrusts part of it to such weak and unworthy instruments as ourselves. We have got very little faith in God if we think that our weakness is an appreciable minus to his strength. And all bitterness, and rancour, and hate, are due to the same root—want of faith, and the lack of God. Indignation is often divine, and intense flaming wrath is a passion which often purifies the soul. But the sense of sourness, the unresting fret, the angry and inflamed chafing of soul which I have lamented to see in many who have written to me and of me since the trial, has grieved me much. For that is not faith. Do these friends of mine think then that God did not know how to manage his own business? It is true He often seems to neglect it. But it is only seeming. Evil is present everywhere, a universal "frost in the world's prime," but good, though unseen, exists, and will be all the better for the frost. Those who walk by sight believe in the devil, for evil is only too palpable. But those who walk by faith know that "Evil its errand hath as well as good," and they do not become atheists be-

cause God needs elbow-room to bring about his ends.

As the lack of God is the cause of all vice, so his presence is the spring of all virtue. How few realise it! If they did, would we not feel how vain is the praise of man? Many overkind and indulgent friends have praised me for courage, and I know not what heroic virtues. In reality I had none. I only believed, and if you believe, it is easy to seem courageous, but it is only seeming. I am a poor, weak creature, but let the weakest poltroon know that he has Hercules at his back, and he will step out lustily like a very Mars. And why should men, who profess to believe that God Almighty is with them, be afraid? Hence the truth that all glorying is excluded, seeing that salvation, whether from fear or from any other evil, is of faith not of works. Only believe really enough, and everything is easy. The measure of our apparent virtue is only the measure of our belief.

"Believe in God!" some say—"in what God?" In God as revealed in Christ. For God was in Christ, and if He is in us, we shall be as Christ, so far as God is in us. Henceforth I shall never say unto any one, Be a Christian. It is not Christians who will save the world. No, nor even churches. What we want is not to be Christians, but to be Christs. Christian has come to mean with many an infinitesimal semblance of a shadow of Christ, and a whole ocean of self. Christian has come to mean Christ and water. We have got to be real Christs or the world will never be saved; only Christ can save the world. And what was the Christ? Absolute identity with God, real unity with Man. Are we united with man? A whole gulf cuts us off from all but a few of our fellow-creatures. Yet we are one with them; one with the thief, the harlot; that is, we ought to be. And until we are, we are not Christs.

And that brings me close to my particular crusade. What is that we are called to do in relation to fallen women, and girls who are likely to fall; to fallen men, and they who will in turn fall? Simply this, to be a Christ to them. This only is laid on every believer. For if he believes in God as revealed in Christ then he must "be about his Father's business," and that business is personal service for the weak, the suffering, the tempted, the fallen, and the lost. This work cannot be done by subscriptions. Christ did not bribe a superfluous angel by liberal subscriptions in order to be crucified by deputy; neither can individual Christians do it by deputy. All are not called to all kinds of this work, but all are called to some branch or other, even if it only be the witnessing for Christ by a sympathising look or word to the sorrowing and the outcast. When I was in Coldbath Fields, a poor thief who occupied the next cell to mine, who was in for passing counterfeit coin, was more of a Christ to me than the chaplain. "How long are you in for?" he whispered, as we tramped along the echoing corridor to morning chapel. "Three months," I replied. "Never mind," said he kindly; "three months will soon be over." Poor chap, he had still a year to serve, and a "fellow-feeling" makes one wondrous kind. That is just what Christ had—a fellow feeling. And that unexpected sympathetic word was as a gleam of heaven's own light in the chill and gloomy gaol. How different was the chaplain's greeting. "Don't you think you're lucky getting off so cheap?" said he. And that was all. The burden of sin and suffering lies heavy on the world. We must bear it for our brother, for our sister, or they will perish utterly. Every one is surrounded by others to whom he or she is called to be a Christ—the God-sent messenger and incarnation of God: and if they disobey, the message is not delivered, God is not revealed.

In presence of the social evil we stand before a dungeon indeed, from which egress, although physically possible, and it is not always that, is often morally impossible. These women with

their lost motherhood and maidenhood are indeed sick and in prison, but who visits them? . . . Christ made Himself of no reputation, and suffered, of course, in consequence. Unscrupulous neighbours did not spare Him, but somehow, He did his Father's business. The other day at Gloucester the Assistant Chief Constable told the magistrates how many houses of ill-fame there were in the city, and the number of their inmates. So far went the law. Can the church go even as far? Yet, should it not be, not merely a thing possible, but a thing that is a matter of course, if churches really made men and women Christs, that every inmate of every evil house should be personally known, personally loved, and personally laboured for by some one of the many who call themselves by the name of the Redeemer? It is a disagreeable task, no doubt. But if there is not enough of God in all our churches to furnish forth sufficient Christlike men and women to do this thing, what do we mean by calling ourselves Christian?

And I would like to say to you from my very heart, how sore a trial it has been to me to read of the way in which, in the name of purity, and by the aid of the very Act which we got passed to help women, poor lost ones have been driven from the only place that sheltered them into the fields, the streets, and even into the sty. Sad, sad, indeed, is this cruel torture of the least guilty, while the men go scot-free. I would not close a single house, not if I could do so by holding up a little finger, until I was sure the poor girls had homes to go to, and some means of getting their daily bread. What I said at St. James's Hall, when I quoted Coleridge's saying, that

"Vice alone will shelter wretchedness" often comes back to me. Would to God that in this land of ours Christianity would be as good as vice; it is not at present. And why? Because we are not like Christ.

Far more important than reclaiming the lost is preventing the fall of those who are ready to perish. And what a world there is as yet unexplored! How much of the cross that lies heavy on womanhood would be lightened if each man and woman realised that this day and all days, he and she must be a Christ to their servant-girl; and let her see in them, if it were only by a smile, or kind word, or sympathy, that in them also dwelt something of that spirit which was in Christ. And to our children, and to our friends, and to those whom we meet in business! Can we not in this matter endeavour to be helpful, not preachful, and ask ourselves nightly ere we sleep, Have I been a Christ to-day to all those whom I have met? A rosary, with the names of all we know, to be told at night, with the searching question, how far we have been Christ to each, interpreting God, and bringing them into communion with man, might be helpful. No one wants the New Crusade to monopolise all the energies of all the good people. But the subject should never be forgotten by any, and every opportunity must be seized to strengthen the growing moral sentiment of the community on this question. Children should no longer be thrust, all unknowing as Eve before the fall, into a nest full of tempting serpents. In every district there should be a White Cross Organisation and Young Women's Association, with reading-room, registry office, and all the appurtenances thereof. And near every church or chapel there should be at least one small room, in which a shelterless girl may find refuge, if perchance she finds herself in the streets at night.

What the world wants is two things combined—love and knowledge. Every organisation, whether of a vigilance association, a church, or it may be, a single individual on whom falls the Christ-care of the lost, needs to study the question as carefully as a scientific problem, not in his parlour or his vestry, but face to face with facts, by actual converse with actual men and women. Facts are the blessed

schoolmasters of God. Human wants are inarticulate prayers. The citizen Christ of to-day must study the one in order to answer the other. Here there is a terrible disease, according to Mr. Moody, a greater curse to England than intemperance. And who studies it, who notes its symptoms, who collects observations and the results of experiments in order to deal with it? Good people work for the most part aimlessly, without concert, without intercommunication. Many of them have the most unscientific objection to ascertain facts, and still worse to communicate them.

And the third thing that is much borne in upon me is the importance of attending to the leading of the Holy Spirit. I have been surrounded with the lives and journals of the Friends. These men believed in God: they were the Christs of their time, and they were conscious of the constant guidance of God. That is what we need renewing badly just now. The very idea that God can and will guide you and me as much as He guided any of the ancient notables whose lives got written about in the Bible is to many absurd. But it seems to me that God has as much work needing doing here as in the Wilderness of Sin, and that there is as much need for God inspired teachers in this nursery of nations as there was down in Judea. We need to keep our souls more "open on the Godward side," if we would hear the Oracle Divine. But if we do: if we are "Ready, aye, Ready," we shall be guided as much as Abraham was when he came from Ur of the Chaldees, or Cromwell when he framed his New Model, or Mrs. Fry when she went to Newgate.—(*Methodist Times*.)

AFRICA.

MEANING of the Facts.—There is no movement in our day more interesting or significant than that which draws the eyes of all the nations toward the great continent of Africa. The discovery and peopling of America four centuries ago are the only events in these later ages which can be compared to it. Then Europe, under the impulse of commerce and political aims, sprang eagerly to the task of making a world out of the Western Continents. And now, under the sway of nobler motives, Europe and America join hands to make a world of Africa. Annexation and colonization and conquest are rapidly giving new and permanent political relations to all parts of the land and to all its peoples. Commercial interests are also awake and alert. Great trading companies already have taken their posts on every unoccupied coast, on nearly every available river-course, and are planting their factories far inland, to reach and develop the unknown resources of this mighty territory. Scientific forces are equally active and energetic. Exploration is going forward most systematically and persistently from many points on the eastern and western and southern shores; great national societies and private corporations are thus engaged in tracing out physical features and accurately locating peoples and cities and towns. The map of Africa is subject to revision every twenty-four hours, and the maps of four years since are mainly useless to-day. Stanley's great work on the Congo Free State, published simultaneously in England and America and in seven of the principal tongues of continental Europe, is everywhere meeting with enormous sales.

Now it ought not to be difficult to find the meaning of these wonderful facts. Why are the thoughts of Christendom moving at the same time along these different lines toward that Dark Land? All this is not accidental. But what is the meaning of this which we behold? What Belgium means, what Germany desires, what England intends, what the nations expect, perhaps we cannot tell. But what the King of nations means we know full well. And what He intends—that is the true

meaning of it all. Bismarck holds his policy in his own hands and spins it well. Leopold draws well the thread which passes to his control. Stanley guides shrewdly the lines of power that fall to him. But not one of these alone, and not all of these combined hold the destiny of Africa within their grasp. The thread of fate for this new world proceeds from the mighty throne of God. And His will for Africa is the conversion of her sons and the Christianization of her social and political life. That is the end to which all these conspiring movements tend. That is why the great powers plan for her empire. That is why commerce seeks out her riches and laboriously develops her hidden resources. That is why explorers and traders and scientists are traversing her breadth and trading with her people and building roads to the interior and setting steam and electricity to their diverse errands in all her borders. One and all, they serve His purposes; one and all dumbly, or with articulate speech, they cry: "Repent! for the kingdom of heaven is at hand."—(*Friends' Missionary Advocate*)

AN OPIUM HOSPITAL IN CHINA.

MR. AND MRS. STIMSON, of the (Shansi) mission, have been spending a few weeks at Chieh Hsin, and are much encouraged at the outlook. They speak of the city as very beautiful, aside from its heathenism. Mrs. Stimson has a class of some twenty boys, who are committing to memory a catechism of Christian doctrine.

Mr. Tenney reports the success of an undertaking carried on for a few weeks by himself and Mr. Atwood, at the village of Simien Chuang, where they opened an opium-refuge. Mr. Tenney says:—

"Our friends in the village secured us a house, which we used free of rent for the time we were there. The town of Simien is remarkably well built for an unwallled town. The house provided for us was not one of the finest, of course, but was well built and comfortable, affording accommodations for about twenty patients. Our coming had been much talked over, so that, soon after our arrival, we had as many patients as we could attend to. Our patients varied in age from twenty years to over sixty. One had been addicted to the opium-habit for forty years. While the habit generally increases on its victim, yet there are those who are able to limit themselves to a fixed amount daily, and so continue the use during a long lifetime. The poorer ones of our patients did not smoke, but only took a decoction of the ashes. The use of the ashes in this way allows those whose means fail, to continue the habit after they cannot afford the pure drug. There is an inclined plane of prices in the ashes, accompanied by decrease in effectiveness, according as it has been smoked once or more. The method we employed prevented that terrible suffering which results from suddenly cutting off the opium altogether, and seemed to be successful in gradually obliterating the craving. Of course, we cannot speak of success or failure until several months have passed and we see how the patients hold out.

"On its evangelistic side our stay of nearly a month proved very satisfactory. Living with twenty patients for such a length of time caused that crust of exclusiveness to be broken down, and our relations with them and their friends became very pleasant. We had religious services with them twice every day, and frequently had many outsiders to hear the teaching and witness the praying. We believe that several of those whom we helped to break off the opium have learned to prize the truths of Christianity as well as the medicines of the foreigner.

"In addition to our work with the opium-patients, Mr. Atwood visited a large number of people in their homes to treat the sick. We were much touched by the gratitude which

the people seemed to feel on our departure. All the patients clubbed together and furnished us a great feast; after we had finished eating they brought a cart to the door, and, with their friends to the number of sixty or seventy, escorted us through the streets of the town till we had passed quite out into the open country. Those who belonged to the better class wore their dress-suits, such as are worn on ceremonial occasions, so that it made quite a conspicuous tribute of honour to us. An almost unlimited number of people in the town are anxious to break off opium, now that they have seen that it is possible, and they beg us to return as soon as Mr. Atwood comes back from Tientsin. Other villages have invited us to come and stay with them, so that it seems likely to open a new way of reaching the people that may be profitably and extensively employed."—(*Missionary Herald*.)

Miscellany.

—*Independent*: God, in his Word, has informed this world, that he "will render to every man according to his deeds." He has explained this general statement under two heads. The first is that "unto them who, by patient continuance in well doing seek for glory and honour and immortality," he will render "eternal life." The second head is that "unto them that are contentious, and do not obey the truth, but obey unrighteousness," he will render "tribulation and anguish, upon every soul of man that doeth evil." God further informs us that "he hath appointed a day in which he will judge the world in righteousness by that whom he hath ordained," and that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." These items of information upon the authority of God himself present very grave matters for human consideration. The Bible never gets up a false scare, in order to awaken our fears and thereby influence our conduct. God is in earnest in all that he says, and means just what he says. When he says that "whatsoever a man soweth that shall he also reap," he means it, and he can and will ultimately make good his own meaning. It is a terrible mistake practically to assume that God is indifferent to human conduct, and that opposite moral courses will finally lead to the same result. It is "godliness," and that only, which is "profitable unto all things, having the promise of the life that now is, and of that which is to come." We must gain this "godliness," or we shall never go to Heaven. If we expect to get there without it, we shall in the end find ourselves mistaken. The present life is the time to seek and secure this "godliness." There is no intimation in the Bible that this can be done in the next life.

—*The Messenger of Light*: "Do I truly and honestly believe in the doctrine of the Church of England which I have solemnly professed to believe by subscribing to her prayer book and articles?" By the Rev. Nehemiah Goreh Shastri.

This book or pamphlet consists of a Preface, a letter written to a friend, and five compendious notes following up the subject of the letter. It is not our intention to follow the arguments *seriatim*, but rather to give a digest of the position which the Pundit takes in this pamphlet. We have designated it "*Father Goreh's apology*." It is an apology in the first instance to the evangelical party in the Church of England, and secondly, to the Roman Catholics for the opinions and practices of the Cowley Fathers now working in India in connection with the Church of England.

We have a great admiration for all that the Rev. Nehemiah Goreh says and does, for we know him to be thoroughly sincere and genuine.

We need more men of his stamp, and pray God that such men may be raised up to give tone and life to Indian Christianity. We therefore trust that he will take all our criticisms in the spirit in which they are given; for we love him none the less because we differ from him in certain particulars.

The charge of unfaithfulness to the doctrines and practices of the Church of England was brought it appears against the Cowley Fathers, both by some of the clergy of the Church of England and the Roman Catholic Bishop of Bombay. The misconception of those who differ from them is met in the first instance by the following statement in the preface. "They do not really know what the true teaching of the Church of England is and secondly they ascribe to us notions which we do not hold."

There can be no excuse for men who form a misconception of the teaching of any body of men, but the first statement may rest on different grounds. The first charge is a very serious one: "you prostrate yourselves before the sacrament" to which the Pundit replies, "We do not prostrate ourselves before the Sacrament but before Jesus Christ. You know that in the old time God Almighty vouchsafed His presence in a cloud. Moses and the Israelites did in a sense prostrate themselves before that cloud, but in reality they did not prostrate themselves before it, but before Almighty God who vouchsafed His presence in a cloud." If this is not hair splitting, we can scarcely say what is. The charge of *worshipping* is acknowledged, but it is said *not to be the Sacrament but Jesus* that is worshipped. But this is just the kind of argument an educated Hindu would give for worshipping idols, and what the Romanist would say for worshipping the host; for does he not truly believe that Jesus Christ is present in it body, soul and divinity, &c. According to his view, there can be no idolatry in it for nothing of the original elements remains save the accidents. But the position of the Cowley Fathers is different. They are bound by the doctrines of the Church of England. The plain statement of the xxviii article, is as follows: "The Sacrament of the Lord's Supper is not by Christ's ordinance, reserved, carried about, lifted up, or worshipped." And again the rubric at the end of the Holy Communion to which the Pundit refers, speaks very plainly. "That no adoration is intended or ought to be done either unto the Sacramental Bread or Wine, there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood." Knowing as we do, the opinions of those who framed the articles, and this rubric we confidently say, that it is our opinion they never intended, that such a construction should be put on their words. If prostration before the elements was not intended, why then was there further need of explanation, that the act of kneeling was not an act of Adoration to the Sacramental Bread and Wine? For the Sacramental Bread and Wine remains still in their very natural substances, and therefore may not be adored; for that were idolatry to be abhorred of all faithful Christians, says the rubric. Now it will be replied that all this is very true, but we do not worship the Sacrament but Jesus Christ. In our opinion there is no difference between the Sacrament and Jesus Christ, if we fall down before it and worship it or Jesus Christ in it. Can you fall down before the one and not the other? Did Jesus Christ say "do this as oft as ye shall drink in remembrance of me, and worship me in it?" Whatever may be men's views about Christ's presence in the Sacrament we do not think it justifies an act of adoration in the manner understood by the Pundit, and we believe, it is contrary to the spirit of the teaching of the Church of England.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

TELEGRAPHIC NEWS.

London, February 18th: Parliament reassembled to-day.—In the House of Commons the Premier made a statement concerning the policy and business which will be pursued by the new Cabinet.—He stated that the Government accepts the Address in reply to the Royal Speech, including Mr. Colling's amendment in favour of providing legal facilities for acquirement of allotments by agricultural labourers, but refuses to entertain any other amendments.—The Budget will be presented to the House on the 22nd proximo.—The Irish proposals, dealing with social order, the land question, and the future method of government, will follow, but no repressive measures will be introduced.—The subject of Parliamentary Procedure will be referred to a Select Committee.—In conclusion the Premier declared that the Government will adhere to Lord Salisbury's policy with regard to Greece.—The Corporation of the City of London guarantee £10,000 to the Indian and Colonial Exhibition of 1886.

19th: The Commons last night after a short debate voted the Address in reply to the Speech from the Throne.—A discussion afterwards took place relating to the late riots in the West End. The Right Hon. H. Childers (Secretary of State, Home Department) said that the official enquiry which had been made in the matter had disclosed the necessity that existed for remedying the administration of the Metropolitan police force.—The Commons have read a second time the Woman's Suffrage Bill.—Sir U. Kay-Shuttleworth (Under-Secretary for India) will move on Monday next that India shall bear the cost of the British expedition to Upper Burmah.—In the House of Commons this evening, Sir U. Kay-Shuttleworth, the Under-Secretary for India, in reply to a question, said that her Majesty's Government intends to propose a joint committee of both Houses to inquire into the working of the Government of India Act of 1858.

Cairo, 19th: In a memorandum addressed by Ahmed Moukhtar Pacha to the Khedive and Sir H. Drummond Wolff he strongly urges the re-occupation of Dongola as a strategic necessity, and also a Mussalman military organisation of the Egyptian Army with native officers.

London, 20th: Lord Granville, in receiving a deputation which waited on him yesterday, said that he was in favour of State aid to the emigration of workmen to the Colonies, and he hoped for the creation of an Emigration Department.—Mr. Leonard H. Courtney has been elected Chairman of Committees.—A large meeting of the Chelmsford Liberal Committee was held yesterday, at which a vote of confidence was adopted in Sir Charles Dilke after he had furnished explanations denying his culpability in the Crawford-Dilke divorce case.—The different squadrons which have been assembling at Suda Bay are now complete. France alone has declined to participate in the demonstration against Greece.—It is believed at Athens that Greece will eventually yield to the mandate of the Great Powers.

21st: H. R. H. the Duke of Edinburgh has left for Malta to take the command of the Mediterranean Squadron.

22nd: A meeting was held in Hyde Park yesterday under the auspices of the Socialists, at which upwards of 20,000 people were present. Numerous speeches were made on the occasion, in which the absence of relief works was condemned. Mr. Burns, one of the Socialist delegates, made a speech, in the course of which he predicted bloodshed unless social reform was granted. No disturbance took place, and the meeting dispersed quietly. A strong force of police was present.—H. R. H. the Prince of Wales has started for Cannes.

23rd: In the House of Commons last night, Sir U. Kay-Shuttleworth (Under-Secretary

for India) introduced the resolution of which he gave notice on the 18th instant, "that India should bear the cost of the Burmah Expedition," and, in doing so, spoke in defence of the expedition and the reasons for which it was undertaken. He also defended the annexation of Upper Burmah. As regards the cost, he was of opinion that £300,000 would cover it. Government, he said, was most desirous of maintaining friendly relations with China, and he had reason to believe that the Chinese Government reciprocated this wish.—Dr. Hunter then proposed his amendments, but the House eventually agreed to the resolution by 297 against 82 votes.—The Lord, without a division agreed to an identical resolution which was introduced by Lord Kimberley.—In the Debate which took place on the subject, the Duke of Cambridge warmly praised the work done by both the military and civilians engaged in the expedition.—The Right Hon. H. Childers (Secretary of State, Home Department) made a statement in the Commons concerning the results of the enquiry into the late riots in the West End, and said the committee urges that an investigation be made into the administration of the Metropolitan Police.

Belgrade, 23rd: The Servian troops have been withdrawn from Pirot.—It is believed that success of the peace negotiations at Bucharest is assured.

London, 24th: The report of the committee appointed to enquire into the late riots at the West End, and the arrangements made for their suppression, severely censures the defective measures taken by the police on the 8th February, which, the report says, were meagre and ill conceived.—Sir U. Kay-Shuttleworth (Under-Secretary for India), replying to a question in the Commons, said that the Secretary of State for India had telegraphed to the Viceroy recommending that a court-martial be held on Colonel Hooper, the Provost Marshal at Mandalay.

Cairo, 24th: Conferences have taken place between Sir H. D. Wolff, Sir Evelyn Baring, General Stephenson, and General Grenfell, respecting the settlement of the Sudan frontier and the question of the re-occupation of Dongola; but, in consequence of the difference of opinion which exists among them, the matters under discussion, have been referred to London.

London, 25th: Sir U. Kay-Shuttleworth, Under-Secretary for India, replying to a question in the House of Commons last night, said that correspondence was proceeding between the Home Government and the Government of India with the hope of increasing the efficiency of the Indian Telegraph Department and remedying all the just grievances of its employees.—The Socialists, who took a leading part in the late West End riots, were again brought up at Bow-street Police-court yesterday for re-examination. They were remanded until Saturday. Lord Salisbury is going abroad owing to ill-health.

OVER THE SUNSHINE OF EXISTENCE HANGS A BLACK CLOUD.

With the uncertainty of life is mingled the dark mystery of death! While, on the one hand, we catch the welcome sound of a new breath of life that tells of an addition to our species, on the other we shudder as we hear the rushing wings of the Destroying Angel! The mighty voice of the Great Influence which rules the Universe has pronounced our fate; the dread fiat has gone forth, and every mortal man is doomed to die! But, though we cannot prevent, can we postpone death? The question is momentous, even if it concern the prolongation of life but by a single hour, inasmuch as every instinct prompts us to fight the boldest battle we can for this glorious boon of existence. The promptings of instinct are but the spontaneous voices of nature, and it is our duty to obey. But there still remains the question, can death be postponed by a single hour? Yes; for the world works in obedience to certain laws; and a study of these proves that those who have the judgment and the will to buckle on

the shield, which nature places ready to their grasp, may ward off the insidious attacks of the implacable enemy of life, until, in a ripe old age, the vital faculties gradually decay, and the angle of Peace glides softly into our presence, leading us, as it were, in a gentle slumber to the regions beyond the shadow of the tomb.

The Fell Destroyer makes his first approaches in many forms, but none are more favoured by him than that of a deadly foe now preying upon the very vitals of Modern Society. What is this foe? There are few among us who have not been or are now to some extent its victims. Would the reader know if he, too, is under the ban of this frightful scourge? Let him ask himself whether he experiences any of the following symptoms:—

There are pains about the chest and sides, and sometimes in the back. The mouth has a bad taste, especially in the morning; and there are feelings of dulness and drowsiness. The appetite is poor, a sort of sticky slime collects about the teeth, there is a feeling as of a heavy load on the stomach, and sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy. The eyes are sunken, the hands and feet become cold and feel clammy. After awhile a cough sets in, at first dry, but attended in the course of few months with expectoration of a greenish colour. The sufferer feels constantly tired, and sleep seems to afford him no rest. Nervousness, irritability, and evil forebodings follow. When rising suddenly, there is a giddiness, a sort of whirling sensation in the head. The bowels become costive; the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes are tinged with yellow; the urine is scanty and high-coloured, depositing a sediment after standing. There is frequently a spitting up of the food—at times with a sour taste and at others with a sweetish taste. This is often attended with palpitation of the heart or impaired vision, with spots before the eyes, accompanied by great prostration and weakness. All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. Medical men have mistaken the nature of the malady. Its true name is Dyspepsia or Indigestion; for which a certain remedy is to be found in Mother Seigel's Curative Syrup—a medicine which has won in both hemispheres a confidence founded only on its great virtues. The Syrup can be obtained from any chemist or medicine vendor, or from the proprietors, A. J. WHITE (Limited), 17, Farringdon Road, London, E. C.

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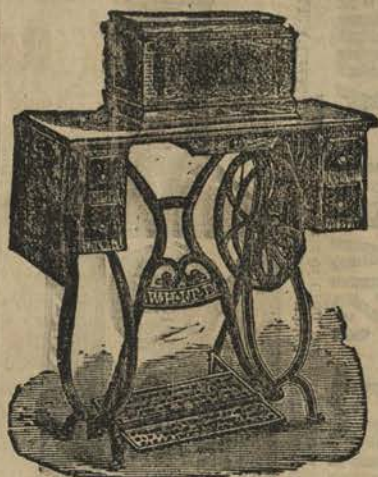


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